

# Shī‘ah Allegation: Sayyidah ‘Ā’ishah poisoned Nabī ﷺ

Adapted from

*Umm al-Mu’mīnīn Sayyidah ‘Ā’ishah*

by al-Durar al-Saniyyah Foundation

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## Transliteration key

إ - 'ا	د - ض
ـ - ـا	ـ - ـt
ب - b	ظ - ـz
ت - t	ع - ـع
ث - th	غ - gh
ج - j	ف - f
ح - h	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, u
س - s	ه - h
ش - sh	ي - y, i
ص - s	

## Answering the Allegation: ‘Ā’ishah poisoned Nabi ﷺ

### Allegation

The Rawāfiḍ allege that Sayyidah ‘Ā’ishah and Sayyidah Ḥafṣah رضي الله عنهنَّ along with their fathers conspired to murder Nabi ﷺ and they put poison in his mouth which was the cause of his death.

### Answer

This claim is more blasphemous in respect of Allah سُبْحَانَهُ وَتَعَالَى and His Messenger ﷺ than in relation to Sayyidah ‘Ā’ishah رضي الله عنها. The reason for this is that whenever someone plotted against Rasūlullāh ﷺ, Allah سُبْحَانَهُ وَتَعَالَى sent divine revelation to save him from it. Thus, when the Jews intended to kill him and poisoned the sheep, Allah سُبْحَانَهُ وَتَعَالَى made it speak and it accordingly informed Rasūlullāh ﷺ that it was poisoned.<sup>1</sup> When they intended to throw a boulder on him to kill him, Allah سُبْحَانَهُ وَتَعَالَى informed him through revelation and he thus got up with haste.<sup>2</sup> Considering all of this, will Allah سُبْحَانَهُ وَتَعَالَى desert him in his home, in his fatal illness, and allow someone to poison him while he is in dire need of Allah’s assistance, help, and mercy? Certainly, this is a wicked thought in relation to Allah سُبْحَانَهُ وَتَعَالَى who declares:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ

If you do not aid the Prophet ﷺ, Allah has already aided him.<sup>3</sup>

Moreover, Rasūlullāh ﷺ lives this entire time with a wife who plots against him and he remains completely unaware of it? He desires to be cared for in his illness in her home and finally passes away on her lap while he remains completely oblivious that she is conspiring against him? No intelligent person will doubt that such a ridiculous claim is nothing less than blasphemy against Rasūlullāh ﷺ.

Such baseless accusations have been debunked in many other ways as well.<sup>4</sup>

1 *Ṣaḥīḥ al-Bukhārī*: 2617; *Ṣaḥīḥ Muslim*: 2190

2 *Al-Ṭabaqāt al-Kubrā* vol. 4 pg. 248; *Sunan al-Bayhaqī* vol. 9 pg. 200; *Dalā'il al-Nubuwah* of *al-Bayhaqī* vol. 3 pg. 180

3 Sūrah al-Tawbah: 40

4 *Al-Ṣā'iqa fī Nasf Abāṭil wa Iftrā'at al-Shī'ah 'alā Umm al-Mu'minīn 'Ā'ishah* pg. 51

Ibn Taymiyyah has a declaration similar to this concerning her father, Sayyidunā Abū Bakr رضي الله عنه. The Rawāfiḍ claim that he harboured enmity for Nabī ﷺ and would conspire against him. Ibn Taymiyyah refutes them by saying:

Moreover, it is common knowledge that the most foolish person is not unaware of the condition of his companion on such a perilous journey where the party whom he lived amongst has shown enmity to him and are seeking to kill him while his friends are unable to assist him. How can he [the Prophet ﷺ] specifically take such a Companion along who outwardly displays friendship but has caused him grief and above this is his enemy inwardly, yet he still believes that he is his friend? Only the most senseless and ignorant person will act in this way.

May Allah disfigure those who attribute such ignorance and absurdity to the Prophet ﷺ, who is the most intelligent, most knowledgeable, and best informed of all creation.

It has reached me regarding the king of the Mongols, Khudābandah<sup>1</sup>—for whom this Rāfiḍī<sup>2</sup> authored this book for him regarding Imāmah—that when the Rawāfiḍ began telling him things like Sayyidunā Abū Bakr رضي الله عنه harboured hatred and enmity for Rasūlullāh ﷺ coupled with attesting to the fact that he accompanied the latter on the journey of hijrah which was the most risky journey, he made a statement which is the obvious result of their wicked claim, “He was dim-witted.” Allah سُبْحَانَهُ وَبِحَمْدِهِ has exonerated His Messenger ﷺ from the same, but its mention is addressed to those who fabricate lies against the Prophet ﷺ which necessitate such blasphemy. There is no doubt that the person who acts as the Rawāfiḍ claim is indeed dim-witted. Allah سُبْحَانَهُ وَبِحَمْدِهِ has indeed exonerated His Messenger and his Ṣiddīq from their untruths. And this shows that their claim leads to blasphemy against the Messenger <sup>3</sup>.

I say: If this necessitates defamation of the Prophet ﷺ in companionship, then

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1 Kharbandā ibn Urghūn ibn Abghā, king of the Tatars. It is said that his name was Khudābandā. When he became king, he accepted Islām and was named Muḥammad. He followed the Qur’ān and Sunnah and had the names of the four khulafā’ imprinted on the silver and gold coins. This was until he met with al-Āwī al-Rāfiḍī who continued brainwashing him until he converted him into a Rāfiḍī. He then wrote to all his lands commanding them to accept Shi’ism and revile (the Ṣahābah). He died in 717 A.H. (*al-Nujūm al-Zāhirah* vol. 9 pg. 239)

2 Referring to Ibn Muṭahhar al-Hillī who authored the book *Minhāj al-Kirāmah*.

3 *Minhāj al-Sunnah al-Nabawiyah* vol. 8 pg. 430.

what about the claim that his wife plotted against him whereas he loved her dearly, desired to be cared for during his illness in her house and is buried in her room?

## The methods adopted by the Rawāfiḍ to spread this slander

### a. Fabricating narrations

It appears in Hāshim al-Baḥrānī's<sup>1</sup> *al-Burhān fī Tafsīr al-Qur'ān*<sup>2</sup> and al-Majlisī's *Bihār al-Anwār*<sup>3</sup> in the commentary of Allah's statement سُبْحَانَهُ وَتَعَالَى:

يَا أَيُّهَا النَّبِيُّ لَمْ تُحَرِّمْ مَا أَحَلَ اللَّهُ لَكَ تَبَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ  
رَّحِيمٌ

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgive and Merciful.<sup>4</sup>

Until His statement:

وَإِذْ أَسْرَ النَّبِيَّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأْتُ بِهِ وَأَظْهَرْتُهُ اللَّهُ عَلَيْهِ عَرَفَ  
بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأْنِي الْعَلِيمُ  
الْخَبِيرُ

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."<sup>5</sup>

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1 Hāshim ibn Sulaymān ibn Ismā'īl al-Baḥrānī, the commentator and Shī'ī. Among his books is *al-Durr al-Nadīd fī Faḍā'il al-Ḥusayn al-Shahīd* and *al-Burhān fī Tafsīr al-Qur'ān*. He died in 1107 A.H (*al-A'lām* vol. 8 pg. 66)

2 *Al-Burhān fī Tafsīr al-Qur'ān*, vol. 14 pg. 67, 68.

3 *Bihār al-Anwār*, vol. 22 pg. 101.

4 Sūrah al-Taḥrīm: 1.

5 Sūrah al-Taḥrīm: 3.

‘Alī ibn Ibrāhīm al-Qummī<sup>1</sup> said:

كان سبب نزولها أن رسول الله صلى الله عليه و آله كان في بعض بيوت نسائه و كانت مارية القبطية معه تخدمه و كان ذات يوم في بيت حفصة فذهبت حفصة في حاجة لها فتناول رسول الله صلى الله عليه و آله مارية فعلمت حفصة بذلك فغضبت و أقبلت على رسول الله صلى الله عليه و آله و قالت يا رسول الله هذا في يومي و في داري و على فراشي فاستحينا رسول الله صلى الله عليه و آله منها فقال كفي فقد حرمت مارية على نفسي و لا أطأها بعد هذا أبدا و أنا أفضي إليك سرا فإن أنت أخبرت به فعليك لعنة الله و الملائكة و الناس أجمعين فقالت نعم ما هو فقال إن أبا بكر يلي الخلافة من بعدي ثم من بعده عمر أبوك فقال من أخبرك بهذا قال الله أخبرني

فأخبرت حفصة عائشة من يومها بذلك و أخبرت عائشة أبا بكر فجاء أبو بكر إلى عمر فقال له إن عائشة أخبرتني عن حفصة كذا و لا أثق بقولها فسل أنت حفصة فحصة عمر إلى حفصة فقال لها ما هذا الذي أخبرت عنك عائشة فأنكرت ذلك و قالت ما قلت لها من ذلك شيئا فقال لها عمر إن كان هذا حقا فأخبرينا حتى نتقدم فاجتمع أربعة على أن يسموا رسول الله صلى الله عليه و آله فنزل جبرئيل عليه السلام على رسول الله صلى الله عليه و آله بهذه السورة يَا أَيُّهَا النَّبِيُّ لَمْ تُحِرِّمْ مَا أَحَلَ اللَّهُ لَكَ تَبَغَّضِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلِةً أَيْمَانَكُمْ يعني قد أباح الله لك أن تكفر عن يمينك والله مولاكم وهو العليم الحكيم وإذ أسرَ النَّبِيِّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا بَيَّنَتْ بِهِ أَيِّ أَخْبَرْتَ بِهِ وَأَظَهَرَهُ اللَّهُ عَلَيْهِ يَعْنِي أَظْهَرَ اللَّهُ نَبِيَّهُ عَلَى مَا أَخْبَرْتَ بِهِ وَمَا هُمْ بِهِ مِنْ قَتْلَهُ عَرَفَ بَعْضُهُ أَيِّ أَخْبَرْتَ بِمَا أَخْبَرْتَ بِهِ

The circumstances behind its revelation is that Rasūlullāh ﷺ was in one of his wife's house while Māriyah al-Qibtiyyah<sup>2</sup> was with him serving him. He was in Ḥafṣah's house on that day. Ḥafṣah went out for some work. While away, Rasūlullāh ﷺ had relations with Māriyah. Ḥafṣah came to learn of this and became extremely upset.

She then confronted Rasūlullāh ﷺ and said, “O Messenger of Allah! On my

1 ‘Alī ibn Ibrāhīm Abū al-Ḥasan al-Muhammadī al-Qummī, an extremist Rāfiḍī. He wrote a Tafsīr which comprises of an abundance of fabrications and lies. Abū Ja‘far al-Ṭūsī has reckoned him as one of the authors of the Imāmiyyah. Some of his books are *al-Tafsīr* and *al-Nāsikh wa al-Mansūkh*. (*Lisān al-Mīzān* of Ibn Ḥajar vol. 4 pg. 191; *Mu‘jam al-Udabā’* of al-Ḥamawī vol. 4 pg. 1641)

2 Māriyah bint Sham‘ūn al-Qibtiyyah رَبِّ الْمُؤْمِنَاتِ. She is Rasūlullāh’s *umm walad* (slave-girl who is the mother of his child). Al-Muqawqas al-Qibṭī, emperor of al-Iskandariyyah and Egypt, sent her as a gift to him. She passed away in 16 A.H. (*al-Iṣṭī‘āb* vol. 2 pg. 119; *al-Iṣābah* vol. 8 pg. 112)

day, in my house and on my bed?”

Rasūlullāh ﷺ felt humbled before her and said, “Wait. I have forbade Māriyah upon myself. I will never have relations with her after this. Moreover, I am going to tell you a secret. If you disclose it, then may the curse of Allah, the angels, and the entire mankind be upon you.”

She said, “Yes, what is it?”

He said, “Indeed, Abū Bakr will assume the khilāfah after me followed by ‘Umar your father.”

She asked, “Who informed you of this?”

He replied, “Allah informed me.”

Hafṣah then informed ‘Ā’ishah of this on that very day and she in turn informed Abū Bakr.

Hearing this, Abū Bakr approached ‘Umar and said to him, “‘Ā’ishah has related to me from Hafṣah such and such a thing. However, I do not trust her statement. So you ask Hafṣah.”

Accordingly, ‘Umar came to Hafṣah and asked her, “What is this that ‘Ā’ishah is relating from you?”

Hafṣah denied it saying, “I did not say anything of this sort to her.”

‘Umar said to her, “If it is true, then inform us so that we may advance.”

The four then concurred to poison Rasūlullāh ﷺ. However, Jibrīl ﷺ descended upon Rasūlullāh ﷺ with this Sūrah:

*O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. Allah has already ordained for you [Muslims] the dissolution of your oaths.<sup>1</sup> i.e. Allah has permitted that you expiate your oath.*

*And Allah is your protector, and He is the Knowing, the Wise. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him.<sup>2</sup> i.e. Allah appraised His*

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<sup>1</sup> Sūrah al-Tahrim: 1, 2.

<sup>2</sup> Sūrah al-Tahrim: 2, 3.

Messenger of what she said and the intention they had to kill him.

He made known part of it. i.e. he told her, “Why did you relate what I told you?”<sup>1</sup>

It appears in the same two books mentioned previously at another place:

عن عبد الصمد بن بشير عن أبي عبد الله عليه السلام قال تدرؤن مات النبي صلى الله عليه وآله أو قتل إن الله يقول أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ فسم قبل الموت إنهم سقطوا فقلنا إنهم وأبويهما شر من خلق الله

‘Abd al-Šamad ibn Bashīr relates from Abū ‘Abd Allah (al-Šādiq) that he asked, “Do you know whether Rasūlullāh ﷺ passed away (naturally) or he was killed? Certainly Allah declares:

أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

So if he was to die or be killed, would you turn back on your heels [to unbelief]?<sup>2</sup>

He was poisoned before he died. They two poisoned him.”

We commented, “Verily, they and their fathers are the worst of Allah’s creation.”<sup>3</sup>

One idiotic contemporary remarks while celebrating the demise of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

What should I say? What should I eulogise or mention? Should I mention her poisoning Rasūlullāh ﷺ or murdering him?

He merely quotes this grave slander from his predecessors.

أَتَوَاصُوا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونْ

Did they suggest it to them? Rather, they [themselves] are a transgressing people.<sup>4</sup>

1 *Tafsīr al-Qummī*.

2 Sūrah Āl ‘Imrān: 144.

3 *Al-Burhān fī Tafsīr al-Qur’ān* vol. 3 pg. 31; *Bihār al-Anwār* vol. 22 pg. 213.

4 Sūrah al-Dhāriyāt: 53.

## b. Misinterpreting Ṣahīḥ Ahādīth to suit their fancies

The Rawāfiḍ have exploited the incident of Sayyidah ‘Ā’ishah and Ḥafṣah رَضِيَ اللَّهُ عَنْهَا giving medicine to Rasūlullāh ﷺ in his illness and have said that they poisoned him.

This is the wording of the narration from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

عن عائشة رضي الله عنها قالت لدتنا<sup>1</sup> رسول الله صلى الله عليه وسلم في مرضه و جعل يشير إلينا لا تلدوني قال فقلنا كراهية المريض للدواء فلما أفاق قال ألم أنهكم أن تلدوني قال قلنا كراهية المريض للدواء فقال رسول الله صلى الله عليه وسلم لا يبقى منكم أحد إلا لد و أنا أنظر إلا العباس فإنه لم يشهدكم

We fed medicine to Rasūlullāh ﷺ in his illness. He indicated to us that we should not give him medicine, but we passed it off saying, “It is just a patient’s dislike for medicine.”

When he regained consciousness, he scolded, “Did I not prevent you from giving me medicine?”

We submitted, “(We thought) it is just a patient’s dislike for medicine.”

Rasūlullāh ﷺ then said, “Everyone here should be given medicine while I watch, except ‘Abbās since he was not present then.”<sup>2</sup>

Sayyidah Asmā’ bint ‘Umays رَضِيَ اللَّهُ عَنْهَا reports:

و عن أسماء بنت عميس رضي الله عنها قالت أول ما اشتكتى رسول الله صلى الله عليه وسلم في بيت ميمونة فاشتتد مرضه حتى أغمى عليه فتشاور نساؤه في لده فلدوه فلما أفاق قال ما هذا فعلنا هذا فعل نساء جهن من هاهنا وأشار إلى أرض الحبشة و كانت أسماء بنت عميس فيهن قالوا كنا نتهم فيك ذات الجنب يا رسول الله قال إن ذلك لداء ما كان الله عز وجل ليقرفني به لا يبيقين في هذا البيت أحد إلا التد إلا عم رسول الله صلى الله عليه وسلم يعني العباس قال فلقد التدت ميمونة يومئذ وإنها لصائمة لعزمة رسول الله صلى الله عليه وسلم

Rasūlullāh ﷺ first fell ill at the home of Maymūnah. His sickness became

1 We gave him al-ladūd which is a medicine poured into the corner of the patient’s mouth between the tongue and jawbone. (*Tahdhīb al-Lughah* of al-Azharī vol. 14 pg. 49; *al-Fā’iq fī Ghariib al-Hadīth* vol. 3 pg. 85; *Lisān al-‘Arab* of Ibn Manzūr vol. 3 pg. 390)

2 Ṣahīḥ al-Bukhārī: 6897; Ṣahīḥ Muslim: 2213.

so severe that he fell unconscious. His wives consulted whether to give him medicine and then gave him the same.

As soon as he regained consciousness, he asked, “What is this?”

We explained, “This is the practice of the women who came from there, and pointed to the land of Abyssinia.”

Asmā’ bint ‘Umays was among them.

They said, “We suspected that you have pleurisy, O Messenger of Allah!”

Rasūlullāh ﷺ said, “This is such a sickness which Allah—the Majestic and Mighty—will not afflict me with. Everyone in this house will certainly drink medicine except the uncle of Rasūlullāh ﷺ, i.e. ‘Abbās.”

On that day, Maymūnah drank medicine whereas she was fasting due to Rasūlullāh’s ﷺ determination.<sup>1</sup>

## Debunking this accusation<sup>2</sup>

1. The poisoning incident is one of the worst fabrications and bewildering claims which the Rawāfiḍ have blackened their books with. When the Rawāfiḍ want to establish their falsehood, they turn to some Qur’ānic verses and then fabricate an incident in its commentary which supports their slander. This in turn leads to the indoctrination of their children and foolish making them believe that verses of the glorious Qur’ān have actually been revealed in support of their slander. This is exactly what they have done in these slanders which they wish to ascribe to the best servants of Allah after the Ambiyā’ and Messengers, viz. Abū Bakr, ‘Umar, and their daughters رضي الله عنهنَّ.<sup>3</sup>

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1 Musnad Aḥmad vol. 45 pg. 460 Ḥadīth: 27469; Muṣannaf ‘Abd al-Razzāq vol. 5 pg. 428 Ḥadīth: 9754; Musnad Ibn Rāhawayh vol. 5 pg. 42 Ḥadīth: 2145; Sharḥ Mushkil al-Āthār of al-Ṭahāwī vol. 5 pg. 195 Ḥadīth: 1935; Ṣaḥīḥ Ibn Ḥibbān vol. 14 pg. 552 Ḥadīth: 6578; Mu‘jam al-Kabīr vol. 24 pg. 140 Ḥadīth: 372; al-Mustadrak of al-Ḥākim vol. 4 pg. 225 Ḥadīth: 7446. Al-Ḥākim comments, “The Ḥadīth is ṣaḥīḥ according to the standards of al-Shaykhayn but they have not recorded it.” Ibn Ḥajar declared it ṣaḥīḥ in *Fath al-Bārī* vol. 8 pg. 148 and al-Albānī in *al-Silsilah al-Ṣaḥīḥah* Ḥadīth: 3339.

2 Study the following for a rebuttal of this slander: *Al-Ṣā’iqah fī Nasf Abāṭil wa Iftirā’at al-Shī’ah* pg. 51–70 and a treatise by Shaykh ‘Abd al-Rahmān al-Tūkhī with the title *Radd al-Shubh wa al-Iftirā’at ‘an al-Sayyidah Ā’ishah*.

3 *Al-Ṣā’iqah fī Nasf Abāṭil wa Iftirā’at al-Shī’ah* pg. 51 with slight variations.

This fabrication which they have mentioned as the basis for the revelation of the verses of Sūrah al-Taḥrīm, we have not found except in the books of the Rawāfiḍ. The truth is that the reason behind the revelation of these verses is Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibiting honey as appears in Ṣaḥīḥ al-Bukhārī. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports:

كان رسول الله صلى الله عليه وسلم يشرب عسلًا عند زينب بنت جحش و يمكن  
عندها فواطيت أنا و حفصة على أيتها دخل عليها فلتقل له أكلت مغافير إني أجد منك  
ريح مغافير قال لا ولكنني كنت أشرب عسلًا عند زينب بنت جحش فلن أعود له وقد  
حلفت لا تخبرني بذلك أحدا

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would drink honey at the house of Zaynab bint Jaḥsh and consequently stay longer at her place. Ḥafṣah and I devised a plan that whoever's home he enters, she should tell him, “You ate maghāfir.<sup>1</sup> I get the smell of maghāfir from you.”

He countered, “No. rather I drank honey at Zaynab bint Jaḥsh’s house. But I will never do it again and I have taken an oath. Do not inform anyone of this.”<sup>2</sup>

This reveals the falsehood and forgery of the Rawāfiḍ and their fabrication of narrations which fit their evil plan and support their wicked creed.

2. With regards to the medicine incident which Sayyidah ‘Ā’ishah and Asmā’ bint ‘Umays رَضِيَ اللَّهُ عَنْهُمَا have narrated and the Rawāfiḍ have understood according to their allegation, we will mention a few points in this regard.
  - a. Al-ladūd is a medicine poured into the corner of a patient’s mouth.<sup>3</sup> So how did the Rawāfiḍ realise the composition of the medicine Sayyidah ‘Ā’ishah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed in Rasūlullāh’s mouth?
  - b. The narrator of this incident is Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا herself. Is it conceivable for her to narrate her murder of her Nabī, her husband, and her beloved صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?
  - c. The poison which the Jewess placed in the food presented to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1 A type of gum which gives off an offensive smell.

2 Ṣaḥīḥ al-Bukhārī: 4912; Ṣaḥīḥ Muslim: 1474.

3 Tahdhib al-Lughah of al-Azharī vol. 14 pg. 49; al-Fā’iq fī Ghariib al-Hadīth vol. 3 pg. 85; Lisān al-‘Arab vol. 3 pg. 390.

was disclosed by Allah سُبْحَانَهُ وَتَعَالَى and the sheep informed Rasūlullāh ﷺ that it was poisoned. So why did the same thing not happen with the poison which Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا placed in his mouth as they allege?

- d. Rasūlullāh ﷺ was only given the medicine due to the sickness he was experiencing.
- e. Rasūlullāh ﷺ was given the medicine only after consulting with his wives رَضِيَ اللَّهُ عَنْهُمْ.
- f. We are not aware of anyone who commits such a heinous crime in front of people and does not do so secretly. She poisons Rasūlullāh ﷺ as they believe in front of the eyes of people among whom is Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ.
- g. We know that the Ummahāt al-Mu’mīnā drank from the exact same medicine they gave to Rasūlullāh ﷺ. So why did the poison have the desired effect on Rasūlullāh’s ﷺ body and not the bodies of those who gave it?
- h. What prevented her from killing Rasūlullāh ﷺ beforehand and made her wait all these long years until he falls ill?
- i. What coerced Umm al-Mu’mīnā to this cold murder in this problematic situation which could easily expose her? Was it not possible to kill him by strangling, or throwing a heavy boulder on him while he was asleep where neither he nor anyone else could not see her? It was probable for her to claim—and she is innocent from this—that a Jew killed him secretly. This would have been more sensible, a better scheme, and a deeper plot, especially considering the history and conspiracies of the Jews.
- j. We do not deny the fact that Rasūlullāh ﷺ passed away from the effects of poison. However, which poison? It was the poison the Jewess placed in the food she invited Rasūlullāh ﷺ to partake of. Rasūlullāh ﷺ spat out the morsel after Allah سُبْحَانَهُ وَتَعَالَى appraised him of the presence of poison in it. Rasūlullāh ﷺ remarked during his final days that he feels the effects of that poisoned morsel in his body. This is the reason some of the predecessors of this ummah have

reckoned, “Certainly, Allah سُبْحَانَهُ وَتَعَالَى coupled nubuwwah and shahādah (martyrdom) for him.”

k. Was ‘Abbās رَحْمَةُ اللَّهِ عَلَيْهِ aware of the constituents of this poisoned medicine or not? If you acknowledge his awareness of the same, then you have done an atrocious thing since it is inconceivable that he knows about it yet remains silent and does not get angry and smite the necks of those who committed this vile crime. Even though it may be not correct to behead them according to the Sharī‘ah, but at least out of love and relationship for his nephew حَسَنٌ اللَّهُ عَلَيْهِ وَسَلَّمَ Or do the Rawāfiḍ strip ‘Abbās of his Arabhood just as they regard him as irreligious as al-Khū’ī<sup>1</sup> believes by his report:

وَرَوَى الْكَشِيُّ فِي تَرْجِمَةِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بِإِسْنَادِهِ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ نَزَّلَ قَوْلَهُ تَعَالَى وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَيِّلًا وَقَوْلَهُ تَعَالَى وَلَا يَنْفَعُكُمْ نُصْحِيْ إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيْكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ فِي الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ

Al-Kashshī has reported in the biography of ‘Abd Allah ibn ‘Abbās with his isnād to Abū Ja‘far رَحْمَةُ اللَّهِ عَلَيْهِ that the following statements of Allah سُبْحَانَهُ وَتَعَالَى were revealed regarding ‘Abbās ibn ‘Abd al-Muṭṭalib:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَيِّلًا

*And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.<sup>2</sup>*

And

وَلَا يَنْفَعُكُمْ نُصْحِيْ إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيْكُمْ  
هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

1 Abū al-Qāsim bin ‘Alī Akbar ibn Hāshim Tāj al-Dīn al-Mūsawī al-Khū’ī. He was born in the year 1317 A.H. He was an Iranian, shī‘ī and murji‘ī. He was the head of the educational centre in al-Najf. Some of his books are: *al-Mu‘jam fī Tafsīl Ṭabaqāt al-Ruwāt* and *al-Masā’il al-Munthakabah fī Bayān Aḥkām al-Fiqh*. He died in 1412 A.H.

2 Sūrah al-Isrā’: 72.

*And my advice will not benefit you— although I wished to advise you—if Allah should intend to put you in error. He is your Lord, and to Him you will be returned.* <sup>1,2</sup>

If you say that he was unaware, Rasūlullāh ﷺ did not inform him, nor was anything revealed to Rasūlullāh ﷺ in this regard, then you have uttered such drivel which no sensible man will believe since you consider yourselves to have knowledge of that which Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ was ignorant of, whereas he was present at the incident, wāḥī (revelation) remained silent about it, and Rasūlullāh ﷺ did not mention it! This is an iniquitous calumny which flouts intelligence and īmān.

1. It is evident from the narration that Rasūlullāh’s wives did not understand the prohibition of Rasūlullāh ﷺ to be a sharī‘ one but rather took it as a patient’s dislike for medicine. And this understanding is not strange. They have explicitly affirmed that they made a mistake by diagnosing the wrong illness for Rasūlullāh ﷺ—although they had no justification according to Rasūlullāh ﷺ since it was essential to obey his command. Nevertheless, they gave him a medication inappropriate for his illness.

Ibn Hajar رَحْمَةُ اللَّهِ عَلَيْهِ مَوْسُومٌ explains:

و إنما أنكر التداوي لأنَّه كان غير ملائم لدائه لأنَّهم ظنوا أنَّ به ذات الجنب فدواه  
بما يلائمها ولم يكن به ذلك كما هو ظاهر في سياق الخبر كما ترى

Rasūlullāh ﷺ disapproved of the medication since it was improper for his sickness. They thought that he suffered from pleurisy hence they gave him medicine accordingly whereas he was not suffering from it as can be clearly understood from the context.<sup>3</sup>

What is perplexing is that the Rawāfiḍ ignored the ḥadīth regarding the Jewess’s poison at Khaybar having effect and Rasūlullāh’s suffering on account of it in his fatal illness as he confessed to our mother al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا,

1 Sūrah Hūd: 34.

2 Mu‘jam Rijāl al-Ḥadīth of al-Khū‘ī vol. 10 biography 6189; biography of ‘Abbās ibn ‘Abd al-Mutṭalib.

3 Fath al-Bārī vol. 8 pg. 147.

يَا عَائِشَةً مَا أَزَالَ أَجْدَلُمُ الطَّعَامِ الَّذِي أَكَلْتَ بِخَيْرٍ فَهَذَا أَوَانٌ وَجَدْتَ انْقِطَاعًا أَبْهَرِيَّ مِنْ  
ذَلِكَ السَّمِّ

O ‘Ā’ishah! I continue feeling the pain of the food I tasted at Khaybar. I can now feel the rapture of my aorta due to that poison.<sup>1</sup>

Moreover, they have the audacity to level such a wicked accusation against the Mother of the Believers? They have combined two crimes viz. befriending the enemies of Allah سُبْحَانَهُ وَتَعَالَى and exonerating them of their heinous crime on one hand while maligning the special friends of Allah سُبْحَانَهُ وَتَعَالَى by slandering them with things they are innocent of.

Finally we say, the need of the Rawāfiḍ to resort to various forms of fabrication and distortion is explicit proof of their falsehood and deception.

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*: 4428.